Muhammad

PROPHET OF ALL PROPHETS

Muhammad Masood Ahmed
Suharwardy, Ashrafi

FOUNDATION

MUHAMMAD ﷺ

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محمد رسول الله

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Prophet of All Prophets

by Mohammad Masood Ahmed

MA, Islamic Studies Suharwardy, Ashrafi

Suffah Foundation

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

IN THE NAME OF ALLAH, THE MOST-MERCIFUL, EVER-FORGIVING

INTRODUCTION TO THE SUFFAH FOUNDATION

Islam came as a religion of peace and tranquility spreading a canopy of mercy over the entire world. By implementing its teachings, the Muslims presented a civilised society before the world; one which raised the status of humanity and strengthened their ties with their spirituality. By spreading the message of equality and the deliverance of rights, they were able to eradicate all types of racial, territorial and all other types of prejudices.

Unfortunately all that remains of this golden era of peace and tranquility are its memories. However, the golden rules, based upon which the early Muslims were able to conquer the hearts of the people of the world, are still with us in the form of the Qur'an and the teachings of our beloved Prophet Muhammad ﷺ. The brilliant Islamic teachings of high moral conduct, outstanding character, fairness, compassion and mercy, if adopted, can once again bring contentment to our lives and allow us to spread happiness into the lives of others.

This message of peace has always been delivered and passed on from generation to generation by our scholars and spiritual leaders (Sufi's). Through their teachings and practices they were able to nurture the souls of their students and present them before the world as ambassadors of peace, striving to strengthen such values as tolerance and dignity and respect for all human beings.

In today's ever more troubled society, where humanity weeps and that impeccable moral conduct is long forgotten, there is a dire need for us to once again take up the teachings of the holy Prophet ﷺ and in light of these teachings, work to further this noble cause on all fronts; academic, religious, spiritual, social, missionary and humanitarian fronts.

The establishment of *The Suffah Foundation* is an important link in this very chain, through which we hope to propagate this message of peace and mutual respect in a more organised and effective manner. By doing this, we hope to propagate a better understanding of Islam and strengthen the beliefs and practices of the Muslim Ummah, in effect helping people to better their practices and awaken sentiments of compassion for humanity within them. Whilst also trying to bridge the gap between Muslims and non-Muslims through mutual understanding, peace and cooperation.

This is a unique opportunity for you to also become part of this global movement for peace and mutual respect by implementing the teachings of the Qur'an and Sunnah within your lives.

We pray to Almighty Allah, through the mediation of his beloved Messenger ﷺ to keep us all under his guardianship- always.

Ameen!

Umar Hayat Qadri
Chairman, The Suffah Foundation

FOREWORD

Bismillah hir Rahma nir Rahim
Nahmadohu wa nusalli ala Rasulihil Karim

What is mankind? It is a world. In which there are gardens and deserts; and barren lands and farm lands; and canals and springs; and rivers and oceans. It has volcanic mountains and rolling hills; and heights and depths. Certainly! The awesome mankind is a trustee of inherent strengths. Sometimes he spreads mercy like the angels, and sometimes rips the veil of life like the beasts, and sometimes mauls to death like a vicious animal. In one instant he is something and in another he is something else.

The way Allah made this great universe a trustee of many magnificent qualities, likewise He created the mini universe—the honorable man—a trustee of many magnificent qualities. When these qualities are in balance, man becomes a protector, a helper, but when he loses their inherent balance and justice, man becomes wrathful and barbaric.

When the people of the West began to explore the mysteries of the universe and put their energies in search for a new frontier, the famous poet and scholar, Allama Iqbal رحمۃ اللہ علیہ said "The Franks are searching the permanency of worldly pleasure. What an insignificant wish; what a useless desire!"

The explorers had gone in search for the fountain of youth, but became lost in the abyss of darkness. They went to pick flowers, but were entangled in thorns. They went to save those who were drowning, but they themselves drowned. They struggled to reach the peaks, but have fallen into depths.

There is no truth in searching and being ambitious until a destination is clearly defined. If not, then all searches and efforts become troublesome and ultimately tragic to life. For then those human qualities that must flourish become ever depressing and those qualities that must remain in check begin to overflow, and then an unusual environment of anxiety and depression begins to take hold.

There seem to be two kinds of people in this world: those who sow the seed of hatred and exploit those natural human tendencies from which hatreds can flourish. When these people are in control, man begins to fall from the state of humanity into the state of the beast, and

then to the state of sheer barbarity, and then falls even further inferior into depth to an even more undesirable state. Then there are those who speak of love and universal truths, and seek into those inherent human tendencies from which love and compassion can flourish. When these people become in charge, humanity begins to rise and man becomes 'truly human', and then rises to become angelic. When he reaches beyond that, he finds the Ultimate Reality where he meets with his Creator.

The Prophet Muhammad ﷺ lifted man from the earth and took him to the height of heights. He took the entire humanity into his bosom of benevolence. Thus, whoever chose to become righteous became righteous, and whoever chose otherwise became wretched.

Every religious book mentions the honorable Prophet Muhammad ﷺ. He is referred to in the Psalms of David, the Torah, the Gospels, the Puranas/Vedas, the Book of Zoroaster and in the teachings and literature of the Gautama Buddha. Where is he not? He is mentioned everywhere. Everyone has mentioned him and his eventual coming. His honor has brought about a great and everlasting revolution.

He showed how and what to wish for; how to seek one's desires; gave new dimensions and shaped human thought; turned gazes with limited focus towards the spacious horizon above; brought energy to withering faces; revived lifeless bodies; to depressed souls he brought joy and contentment; comforted innocent victims and the helpless; gave seat of dignity to women bound to be buried alive; turned murderers into protectors of the body and soul; turned oppressors into advocates of victims of injustice; gave the good news of emancipation to those enslaved, and exalted them so much that they became masters of free peoples; and he turned corruptors into pious leaders and lawful guides.

Allah! Allah! He brought such a great revolution that whichever society it went to, completely changed everything. He neither brought an army nor a revolution from the outside. He did something that caused a change within, that in no time the dead began to revive.

He had not come to make life miserable; he came to bring comfort to all of humanity. Can anyone dare to bring a generous and merciful person like him? He suffered difficulties and took great pains to bring comfort to all. Can anyone point out such a merciful and compassionate being? Seeing his mercy and compassion, hearts overflowed out of their bosoms and souls rejoiced in their bodies.

Today, there is no one left to hear the cries of the innocent victims and the poverty-stricken. People are enslaved to their selves and are tied to their own desires. Where is that kind of heart-warming and heart-felt caring? Where is that kind of compassion and sharing of sorrow? Allah! Allah! Today, compassion and hospitality has become a victim of expediency. Mankind has returned to the same age of ignorance that he came out from.

Bringing unity among people of diverse colors and backgrounds is not a game. It was only the heart of the honorable Prophet Muhammad ﷺ that was full of care for everyone. Such a great heart was never seen before; its vastness and ability to submerge cannot be seen anywhere else. Since then, no one has ever seen such characteristics that the honorable Prophet Muhammad ﷺ espoused. If he were to appear today, the entire world would fall for him, and every tongue would sing his praises.

Yes! We all expend his name to fill our bellies, but we do not replicate his majestic being, because none of us prefer to stand shoulder to shoulder in solidarity; none of us prefer to sacrifice our pleasure for others; none of us prefer to forgive and control our anger.

Why is it that we speak the name of our Master but our life, our appearances, our living, our sleeping and awakening, our eating and drinking, our dealings, our norms and customs, our looks and characteristics have become similar to those who are indifferent to our Prophet Muhammad ﷺ. Allah! Allah! Among the mysteries of life, this irony is but one great mystery.

How long will we remain ignorant? How long will we remain asleep? It is time to awake. The entire world is awake but we are asleep. We are sucking the blood of each other. We are shedding the blood of our own. Why is the Islamic world suffering from division? Why is it a victim of conspiracies? Why is it suffering from terror and division? Everyone has sought its resources. Everyone has looted its wealth. Where has our intelligence gone? Where has our conscience been lost? What happened to our senses? Can we not think from our minds when he has taught us the knowledge and wisdom? Extreme pity, that those who should be utilizing intelligence are themselves uninformed.

People do not know that even after having nothing of this material wealth, the Prophet ﷺ is the wealthiest of the wealthy. He has given to

everyone and could still give to everyone whatever is needed, so hold fast to the hem of the honorable Prophet Muhammad ﷺ.

Come! Shake your selves. Wake your selves up. Brighten the flame of your emotions. Lighten the fire of your personal dignity. No! No! This is not the time to sleep. You have slept enough; many centuries have gone by. Now is the time to get up and wake others. Allah! Allah! To whom Allah had granted the power over the kingdom of heavens, the kingdom of animals, the kingdom of mountains, the kingdom of vegetation and the four elements of life, and made these kingdoms subservient to them; moreover, Allah ﷻ had made him His representative and vicegerent. Their current state of being is that they are unaware of their own exalted station—each one is simply running after the other. They are in the quicksand of ignorance, and do not wish to come out. And those who claim to be ascending, for them heights have turned into depths. The further up they think they are going, the deeper down they go, and are oblivious to this.

My elders and my youth, follow in the footsteps of the Soul of Faith—the Prophet Muhammad ﷺ. Follow and progress beyond the sunlight and the moonlight, and keep the mirror of the Prophet Muhammad ﷺ in front of you and transform your selves. Break all the other mirrors and just keep this one. This is the mirror that the Maker has placed in front of us.

Come guarded and prepared facing the world and revolutionize it. The Prophet ﷺ is the trustee of revolutionary change. Revolution does not come from without, it comes from within. It rises from the heart and flourishes in the soul, and then reaches into every capillary. Whether you have anything or not, faith is an enormous power and love is an abundant wealth. Men are born by it, nations are formed by it. Yes! Life is calling; just hear it. Listen to what it is saying.

Jaan-e-Imaan (Idara-e-Mas'udia, Karachi, Pakistan, 1994)
Dr. Muhammad Mas'ud Ahmed Naqshbandi Mujaddidi رحمۃ اللہ علیہ

Translated by Waseem Ahmed (Ashrafi)
New York, USA

Introduction

Muhammad ﷺ is the single most familiar name throughout the world. It is the name of the Prophet of Islam, and many Muslims are given it as their first, last or middle name. This name is so unique that besides Muslims, no one else would keep it.

Even though the Prophet Muhammad ﷺ is the single most personality who brought everlasting and revolutionary change in human history, and thousands upon thousands of books are written about him in almost every language, many Muslims and non-Muslims do not sufficiently know about his life. Not only is their knowledge insufficient, many non-Muslims misunderstand him and his teachings. Not knowing anything about such a name and personality is a great deficiency. For Muslims it is a matter of shame not knowing the basics about the Prophet Muhammad ﷺ, the Prophet of all prophets.

This booklet sketches a brief introduction about the beloved Prophet of Allah ﷻ, based on the beliefs of the Ahle-Sunnah wa Jama'a. Thus, the material covered in this book is solely based on the teachings of the holy Qur'an and *ahadith* of the Prophet ﷺ.

Hopefully this book will benefit both Muslim adults and children. I request my Muslim brothers and sisters to pray for my success here in this world and in the Hereafter. May Allah ﷻ accept this from me as a token of service to Islam and Muslims, and bless me and my family with an ever increasing love of the Prophet Muhammad ﷺ.

Mohammad Masood Ahmed
A humble servant of Islam
1 Rabi-ul-Awwal 1434 AH / 13 January 2013
New York, USA

The Nearness of the Prophet Muhammad ﷺ to Allah سبحانه وتعالى

Islam, the complete way of life for humanity, requires a believer to have unshakeable faith on the fact that "There is no god except Allah, Muhammad is the Messenger of Allah." This article of faith is commonly known to Muslims as the "Kalimah Tayyibah", the fundamental declaration. It is required to be pronounced verbally and believed in with the certitude of the heart.

This statement contains two names: Allah and Muhammad. Allah is written in Arabic as الله and Muhammad as محمد. Allah سبحانه وتعالى is the Lord of all of us, and the Lord of all the worlds and everything that is in the heavens and the earth. Allah سبحانه وتعالى is the Creator, the Sustainer, and the Owner of everything. We are nothing but creatures of Allah, like all other creations, although we are the best of all other creatures. We all came from Him and we all shall return to Him. Muhammad ﷺ is his bondsman, messenger and the last prophet.

The first Kalimah, the fundamental declaration, the basic pillar of Islam, the most sacred and blessed statement, is the clear proof of the importance and nearness of Muhammad ﷺ to the Almighty Allah سبحانه وتعالى. Allah سبحانه وتعالى loves Muhammad ﷺ so much that He placed his name right next to His own.

لَا إِلَٰهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

"There is no god except Allah, Muhammad is the Messenger of Allah."

There is nothing in between Allah and Muhammad, not even an 'and', this is how much Allah سبحانه وتعالى loves him. This reflects how important and necessary it is to love him and for us to reach Allah سبحانه وتعالى, the Lord.

MUHAMMAD ﷺ: NUR FROM THE NUR

قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ﴿١٥﴾

"…undoubtedly, came among you from Allah
a Light and an Enlightening Book."[1]

The nur *(light)* of Prophet Muhammad ﷺ is the foremost creation of Allah ﷻ,[2] when there was no such thing as time, before or after, then and now, and when every "thing" was non-existent. According to a Hadith-e-Qudsi, Allah ﷻ stated, "I was a hidden treasure, I willed to be Known, so I created all the creatures, the universe and everything in it.[3]

The Prophet Muhammad ﷺ when asked by Hazrat Jabir bin Abdullah about what had Allah ﷻ created first? He replied, "The first creation of Allah is my nur."[4]

The Ahle-Sunnah wa Jama'a[5] has no problem in believing the Hadith-e-Qudsi mentioned above, which further describes the creation of other things from his nur—namely, the Sacred Tablet *(Lauh-e-Mahfouz)*, the Pen *(al-Qalam)*, the Throne *(Arsh)* and the Chair *(Kursi)*, and then further divided that nur to bring into existence other creations.

Only Allah ﷻ knows exactly how much time later did he create Adam عليه السلام, and ordered all the angels to "Bow down to Adam when I breathe into him the ruh/soul."[6] When Allah ﷻ breathed into him the ruh causing Adam to come alive, the ruh jumped out instantly saying, "O my Lord, it's very dark inside." Then Allah ﷻ placed the nur of Muhammad ﷺ in the forehead of Adam عليه السلام, the ruh then remained at ease in the body of Adam عليه السلام and he became alive.[7]

The first thing Adam عليه السلام witnessed was the first *kalimah* of Islam written everywhere. It was written on the Throne, in the heavens; on

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[1] Al-Qur'an 5:15
[2] *Shawahid-un-Nabuwa*
[3] Hadith-e-Qudsi, *Shawahid-un-Nabuwa*
[4] *Madarij-un-Nabuwa/Shawahid-un-Nabuwa*
[5] The Ahle Sunnat wa Jama'a are the followers of Rasullullah and his Companions.
[6] Al-Qur'an 2:34
[7] Mujiz Numa Seerat

the foreheads of the angels; on the gates of the Heaven; on the leaves of all the trees in the Heaven, just to name a few places.[8] Thus, Adam ﷺ realized that Muhammad ﷺ had be an honored being in the Presence of Allah since his name was right next to the Lord of all the Worlds. Adam ﷺ had once asked Allah ﷻ about Muhammad ﷺ and Allah replied, "Had I not created Muhammad, I would not have created you or anything"[9]. This again shows the importance and exalted status of our beloved Prophet Muhammad ﷺ, and Allah ﷻ's love for him.

Allah ﷻ Takes an Oath from All Souls

When all the souls who were to come to this world as human beings had been created, Allah ﷻ gathered them all together and asked, "Am I not your Lord?"[10] How could they have replied since they had no previous knowledge about how to answer this question? But according to the honorable Abu Bakr Siddiq ﷺ, "It was the soul of the Prophet Muhammad ﷺ who answered first, saying, 'Yes indeed You are.'"[11] Then all the rest of the souls said the same and recognized Allah ﷻ, as their Lord, their Creator. However, and as a matter of fact, after coming into this world we forgot ever taking this oath.

One reason why the Prophet Muhammad ﷺ was able to respond correctly was that, initially, he was the only one to witness Allah ﷻ and His Lordship because his nur existed when nothing else did. According to a hadith, "Millions of years had gone by in between the creation of the nur of the Prophet Muhammad ﷺ and the creation of Adam ﷺ." The nur of the Prophet Muhammad ﷺ had been praising the Lord and Allah ﷻ had been blessing him by keeping him close to Himself and His Attributes.[12] Allah ﷻ taught him whatever

[8] Ibn Asakar
[9] Mojiz Numa Seerat
[10] Al-Qur'an 7:172-3
[11] Hazrat Abu Bakr Siddiq
[12] Mojiz Numa Seerat

He taught him and that is how the soul of Muhammad ﷺ knew his Lord and was the first to reply to the command "Am I not your Lord?"

As a matter of fact, as soon as the nur of Prophet Muhammad ﷺ came into being, Allah said, *"Muhammadur Rasullullah,"* Muhammad is the Rasul of Allah, and Muhammad ﷺ said, *"La illaha illal lahu"*.[13] This became the fundamental kalimah of Islam and we as Muslims have unshakeable faith in it. Thus, his knowledge is based on his witnessing the Lord and our knowledge comes from him. Muhammad ﷺ is Allah's Prophet as well as our Prophet. He is the Prophet of Allah ﷻ because he receives his knowledge from Him, and he is our Prophet ﷺ because he conveys that knowledge to us.

Oath of the Prophets

Allah ﷻ took one oath from the entire assembly of the souls, as discussed earlier, and later took another oath from His chosen servants, the prophets. This oath was regarding the Prophethood of Muhammad ﷺ, as revealed in the holy Quran:

> And when Allah took a firm oath from the prophets, that when I have given you the Book and wisdom, then comes to you the Rasul confirming the Truth which you have, then you must believe him and you must help him. Said, "Have you people agreed?" And upon this agreement of yours, do you take My heavy responsibility? All replied, "We have agreed." Said, "So all become witness and I Myself am with you among the witnesses." • So, whoever turned away after this is indeed from the disobedient. • [14]

This shows that not only the typical human beings but the selected ones, the prophets, were also bound by Allah to follow Muhammad ﷺ. This is another clear proof that Muhammad ﷺ holds the most exalted status among the creations of Allah and that he is the Prophet of all prophets. There is no doubt in that the one who is the most beloved will also be the most exalted. Since Prophet Muhammad ﷺ is the most beloved to Allah, our ultimate success depends on the

[13] Mojiz Numa Seerat
[14] Al-Qur'an 3:81-82

love for our Prophet ﷺ. The more we love him the more Allah ﷻ will be pleased with us.

IBLIS (SHAYTAN) DISOBEYS ALLAH ﷻ

The personal title of the Shaytan is Iblis. He was from among the jinns but grew up among the angels. When Allah commanded the angels to prostrate before Adam عليه السلام, all the angels prostrated, but Iblis did not and became disobedient to the command of Allah ﷻ. When asked by Allah ﷻ what had prevented him from prostrating before Adam, Iblis replied, "I am superior to Adam عليه السلام. You created him with clay and I am created by You with fire."[15] Iblis considered himself superior to Adam عليه السلام.

Thus being proud and arrogant he committed two grave sins. One is that he disobeyed the command of Allah and secondly, he overlooked the nur of the Prophet Muhammad ﷺ shining inside of Adam عليه السلام. Furthermore, he disregarded the exalted status afforded to the first human and father of humanity and the Prophet of Allah, Hazrat Adam عليه السلام. Since he believed Adam عليه السلام to be inferior to him, thus it can be said that this became the *aqida* (belief) of Iblis, the Shaytan, by which he disrespected the prophet and did not pay the proper respect due to Adam عليه السلام.

Allah, being deeply displeased with Iblis, ousted him from the Heaven forever. Iblis, the disgraceful and accursed Shaytan, the Devil, instead of asking forgiveness from Allah, he asked to be reprieved, so he could misguide the human beings for he had lost his place in Heaven due to the first human being. Allah granted him reprieve and said to him that My humble servants are those whom you cannot misguide, and those who will follow your lead, I will fill the Hell with them including you.[16]

Adam and Hawwa lived in Heaven, and Allah ﷻ permitted them to eat from wherever they wished, except from the tree prohibited to

[15] Al-Qur'an 7:12
[16] Ibid, 50:30

them. Iblīs/Shaytān (Satan) deceived them into eating from that prohibited tree. This did not amount to 'original sin,' a concept widely promoted in Western Christianity, but it was an innocent mistake, and because of it, they could no longer live in Heaven. Allah ﷻ explains:

> Then Satan caused the two to slip and got them out of the place where they lived, and We said, "Get down, you will be enemies to one another, and now in the Earth shall be your dwelling and provision for an appointed term." • [17]

Upon their exit from Heaven, Allah ﷻ further said:

> …get down from here, all of you! Then, if there comes to you from Me 'guidance,' whosoever follows My guidance shall have nothing to fear, nor shall they grieve. • And those who disbelieve and shall deny Our signs—they are to be the inmates of Hell, and therein they shall abide forever. • [18]

From this point on Adam عليه السلام, Hawwa رضي الله عنها and their offspring began to abide on earth. As narrated in the verse above, the Almighty revealed His guidance periodically through His chosen men, the prophets, and accordingly to the needs of the time and the level of understanding of the people. This very guidance from the outset was nothing other than Islam, and all of the prophets and their followers were Muslim. Finally, with the arrival of the Last Prophet, Muhammad ﷺ, his teachings completed and perfected that divine guidance. Thus, Allah officially chose Islam as the *Din* (religion) for all mankind.

> "…today, I have perfected your religion for you and completed Our blessing upon you and preferred for you the religion of Islam…"[19]

Therefore, Muhammad ﷺ, as the nur from the Nur of Allah ﷻ, is the first creation of Allah, but as a prophet, he is the last to come; the guide and the Seal of the Prophets. No prophet or messenger is to come after him. He is the prophet for all times.

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[17] Al-Qur'an 2:36
[18] Ibid, 2:38-39
[19] Ibid, 5:3

A CONCISE BIOGRAPHY OF THE PROPHET MUHAMMAD ﷺ

The Prophet Muhammad ﷺ was born in 571 C.E. in Makkah, Arabia. His father's name was Abdullah, and his mother was Amina. His father passed away before his birth, and his mother passed away when he was six years old. His grandfather then became his caretaker. Upon his grandfather's death, when he was about eight years old, his uncle Abu Talib lovingly cared for him for a long time. His genealogy is traced back to Prophet Ismail عليه السلام, the first son of Prophet Ibrahim (Abraham) عليه السلام. There are no other prophets amongst the descendents of Ismail عليه السلام except Prophet Muhammad ﷺ, while many great and distinguished prophets descended from Prophet Is-haq (Isaac) عليه السلام, the second son of Ibrahim عليه السلام.

Prophet Muhammad's uncle, Abu Talib, witnessing special qualities and characteristics in him, took extra care in his upbringing. He never left him home alone, even when going away on business trips. His uncle never forced him to worship idols, even though the majority of Arabs were idolaters. Just within the confines of the Ka'ba in Makkah, three hundred and sixty different idols were stored and worshiped. Prophet Muhammad ﷺ never went near idols to worship them, even in his childhood. He truly hated idol-worship.

Having acquired experience in trade in the company of his uncle and after a few business trips abroad, Muhammad ﷺ earned respect for his unparalleled honesty and integrity, as well as for his extra-ordinary demeanor. Makkans, witnessing his high moral character, awarded him the title of *'Sādiq'* (truthful) and *'Ameen'* (trustworthy). On one occasion, he took abroad a merchant caravan of a wealthy Makkan lady, Khadija رضي الله عنها, and earned extraordinary profits for her goods. Upon hearing of his honesty, ethics, and the entire account of his trip from her slave who accompanied Prophet Muhammad ﷺ, she sent him a marriage proposal.

Through arrangements made by his uncle, Abu Talib, he was married at the age of twenty-five to the Honorable Khadija رضی اللہ عنہا, who was forty years old and a widow. Contrary to the belief of many, he did not marry her for any selfish reasons or utilize her wealth to achieve his goals. Moreover, her wealth was not a factor in declaring his prophethood, which came fifteen years later, when he was forty years old. Nevertheless, it did allow him much free time to meditate and remain secluded in a cave on a nearby mountaintop. His wife was always supportive of him and stood by him all the time. When Muhammad ﷺ declared his prophethood, she, with full confidence, became the first person and woman to recognize him as the Prophet of Allah, and she wholeheartedly embraced Islam.

While he was meditating in the cave known as Hira, Allah revealed the first few Qur'anic verses through the Archangel Jibra'il عليه السلام. In those verses, Prophet Muhammad ﷺ was commanded to:

> Recite! In the name of your Lord, Who created all. • Created man from the clot of congealed blood. • Recite! And your Lord is the Most Bountiful. • Who taught writing by the pen. • Taught man what he knew not… • [20]

Later, Allah ﷻ commanded Muhammad ﷺ to begin calling people to Islam, and Allah promised to protect him and to make him succeed in his mission. Although he faced resistance from the same people who called him *Sādiq* and *Ameen*, he continued to convey the message as revealed to him by Allah ﷻ with confidence, dedication, and commitment. Muhammad ﷺ called upon his people to recognize the Oneness of Allah and to give up the centuries' old worship of idols.

To the tribe of Quraysh, idol worship was not only a ritual, but it was also a profitable business opportunity, as they earned much income from pilgrims coming to Makkah to worship idols and to buy and sell goods. Thus, the need to resist the Prophet and his teachings was obvious.

Initially, only a handful of people joined him, but with steadfastness and determination he continued to preach even under the

[20] Al-Qur'an 96:1-5

harshest conditions. Prophet Muhammad ﷺ, his extended family (some of whom had not yet embraced Islam), and the new Muslims were subject to economic and social boycott and were forced to leave their homes for a nearby valley, Shaib abi-Talib. They lived there for three years under severe circumstances; however, this did not weaken their resolve. The economic and trade sanctions against them were lifted when termites chewed up the document of sanctions drawn up by the Quraysh. This event brought shame to the Quraysh, for misbehaving with their own community members.

Meanwhile, the Muslim community slowly increased and strengthened, even as the resistance and savagery of the non-believers became widespread. Those believers who could not persist were ordered by the Prophet ﷺ to migrate to Abyssinia (contemporary Ethiopia). Muslims met with favorable conditions there and earned the favor and compassion of the Christian King Al Najashi, who on learning about Islam and its Prophet, recognized the divinity of Islam, as Allah ﷻ had revealed it previously to Prophet Isa (Jesus) عليه السلام.

The Muslims who remained in Makkah continued to suffer pain and hardship at the hands of the disbelievers. Soon after, a year of grief came upon the Prophet ﷺ, as two of his great supporters and family members, his wife Khadija رضي الله عنها and his uncle Abu Talib passed away, making his task harder. Now, his life was in greater danger from the Makkan chiefs, because they had feared and respected Abu Talib. Upon his death, all the Makkan chiefs united to prevent the Prophet ﷺ from continuing with his mission, even if they had to take his life.

It was within this period of grief and hardship that the Prophet ﷺ was summoned to meet Allah ﷻ in the heavens. The journey, known as *Isra wal Mi'rāj,* took place within a very short period of the night. In the company of the Angel Jibra'īl عليه السلام, he first visited Masjid-e-Aqsa in Baitul Muqaddas (Jerusalem) and then ascended to the heavens. Among other things, the purposes of this miraculous journey were to bring him relief, uplift his morale, strengthen his resolve, show him the heavens, and make him an eyewitness to Allah's signs and majesty,

and give him the honor of meeting Allah ﷻ in person, which was not given to any other prophet. There, he was assured of his prophetic success and was given the gift of *salāh* (the five daily prayers of worship), which every adult Muslim is obliged to practice.

Resisting the abuse and persecution of the Quraysh had now become unbearable, and thus the Prophet permitted more of his followers to migrate to Madinah, a city some four hundred kilometers northeast of Makkah, where he would join them in the near future when commanded by Allah ﷻ. Muslims making their way safely out of Makkah angered the disbelievers who then increased their persecution. The Makkan chiefs unanimously decided to attack the Prophet ﷺ in his sleep, but Allah ﷻ informed the Prophet ﷺ and granted him permission to migrate. The Prophet ﷺ left for Madinah, leaving his cousin, Ali رضي الله عنه, who would later become his son-in-law, in charge of his affairs and directed him to sleep in his place that night and then to join him in Madinah at a later time.

He traveled with the Honorable Abu-Bakr Siddīq رضي الله عنه, his closest companion and the first adult male to embrace Islam. The Makkans followed after them but could not reach them. After travelling for about five hundred kilometers in the excruciating desert heat for fifteen days, they safely arrived in Madinah, where many anxiously awaited him. Out of their respect and honor for him, he was greeted with a grand celebration. This *Hijra* (migration of the Prophet ﷺ) marked the beginning of the Islamic lunar calendar and the second phase of Islam.

In Madinah, the Prophet ﷺ established a common brotherhood among the believers: between the Ansār, the Muslim residents of Madinah, and the Muhajireen, the migrant Muslims. He drew up treaties with local tribes and with the followers of the Jewish faith to coexist in peace and harmony, with toleration and understanding. With a sigh of relief, he established the Muslim community on the solid foundations of Islam, according to the continuous revelations from Allah ﷻ. The Muslim community grew and prospered due to the hard labor of the migrants and with the unprecedented cooperation

and show of selflessness of their Ansār brethren. The holy Prophet ﷺ established a *masjid* in Madinah to be the center for this newly formed nation of believers.

On the other hand, the Makkans were in despair at having failed to destroy a handful of poor and disadvantaged people, but, unbeknownst to them, Muslims were truly blessed by the Almighty, Who allowed them to succeed, become strong, sustain themselves, and disseminate Islam throughout Arabia. The Makkans ran amok and looted the belongings and properties the emigrants left behind. They conspired with the local tribes of Madinah to weaken the Muslims. They sought alliances to wage war against Islam and Muslims. Although the Muslims had left the city of Makkah, the Makkans never let the Muslims live in peace in Madinah, and they never left the Muslims alone to practice their religion.

After almost fifteen years of suffering persecution at the hands of the Quraysh, Allah ﷻ finally granted Muslims permission to defend themselves and fight back against their enemies. Many small and full-scale battles were fought where Muslims, though outnumbered, were overall victorious. At this point, both parties were ready to sign a peace treaty and agreed to ten years of peace. This period of peace gave Muslims a chance to focus on other matters, such as strengthening themselves to deal with other tribes and powers in Arabia and to take Islam beyond the Arabian borders.

The relative peace allowed Muhammad ﷺ to send letters via emissaries inviting the Roman, Persian, and other emperors to adopt Islam. He was also able to deal extensively with the hidden mischief of the hypocrites living among the Muslims. As Islam continued to grow and gain strength, every existing empire became aware of it. Moreover, the revelations of the holy Qur'an accelerated. Uniform codes of conduct, family life, personal and public affairs, economy and social welfare, civil and criminal justice, and conducting war and establishing peace were revealed to Muslims. Simultaneously, the

Prophet ﷺ appropriately implemented divine laws among the Muslim community of Madinah and throughout the nearby lands.

When the Makkans and their allies breached the Treaty of Hudaibiya, the Muslims prepared to march towards Makkah. They then conquered Makkah without spilling a drop of blood. Muhammad ﷺ became a conqueror, but being a prophet of mercy, he forgave all Makkans, even his staunchest enemies. He issued a general amnesty and pardoned everyone, whether they embraced Islam or not. Allah's ﷻ promise to His Prophet ﷺ and the Muslims came true. They entered Makkah as victors, when just ten years before they had been forced to leave their homes, belongings, and everything they had in order to find refuge so they could uphold their beliefs and for the love of their Prophet ﷺ.

Muhammad ﷺ showed unequivocal generosity that has yet to be duplicated. As a result, tens of thousands embraced Islam without any swords raised, without fear of death, without any killings, and without any compulsion. Those who were willing to give up anything to destroy Islam now became its defenders and joined other Muslims in spreading the message of Islam from Makkah and Madinah to every corner of the world.

The Prophet ﷺ returned to Madinah to remain there for the rest of his life among those who once did him great favors, the Ansār. Soon thereafter, the holy Qur'an was completed when at the Last Sermon, on the occasion of Hajj, Allah ﷻ revealed to Muhammad ﷺ that,

> …this day, I have perfected for you your religion and have completed My favor to you and I have approved Islam as the religion for you… • [21]

The Prophet passed away at the age of 63, leaving the responsibility of taking Islam to every corner of the world to his Companions and to subsequent generations of Muslims. Abu-Bakr Siddīq رضي الله عنه became the first *khalīfa* (caliph) of the Muslim *ummah* (community). The holy Qur'an and the holy *sunnah* (the way of the Prophet ﷺ)

[21] Al-Qur'an 5:3

became the beacon of light for the Muslim ummah. Centuries later, Islam still shines brightly, spreading its rays of guidance to enlighten those who come in its way.

IMPORTANT EVENTS AT A GLANCE[22]

1) The Light [of Muhammad ﷺ] upon its creation was kept within the Realm of the Absolute Being or within the Realm of Divine Light. It remained there worshipping and glorifying its Creator. Into this Physical Realm Muhammad ﷺ, the Mercy for all the Worlds was born on the fifty-fifth day in the Year of the Elephant, at dawn, on Monday, the 12th of Rabi-ul-Awwal, in Makkah Mukarramah.
2) His father, Sayyidina Abdullah رضي الله عنه, passed away in Madina before his birth.
3) His mother, Sayyida Amina رضي الله عنها, passed away in Ab'wa, after the sixth year of the birth of Muhammad ﷺ.
4) His grandfather, Sayyidina Abdul Mutallib رضي الله عنه, passed away in Makkah Mukarramah, in the eighth year of the birth of Muhammad ﷺ.
5) In the ninth year he began to live with his uncle Abu Talib .
6) From the tenth year he became a shepherd and revived the ways of the prophets, and showed his beneficent mercy.
7) In the thirteenth year of his birth, he went on a business trip with his uncle Abu Talib.
8) From the fifteenth year he went on merchant trips with Abu Bakr Siddiq رضي الله عنه. He began to rectify the unhealthy state of his people and established a security council which was, in fact, the groundbreaking of a new society.
9) In the twenty-third year he led the merchant caravan of the honorable Khadijatul-Kubra رضي الله عنها, and took her servant, Maisarah, under his tutelage.

[22] This entire section has been translated from *Mojiz Numa Seerat* (Khwaja Aziz-ul-Awliya, Sulaymani Trust, Karachi, Pakistan, 1999)

10) When he reached the age of 25, 2 months and 10 days, he accepted the proposal of marriage of and to Khadijatul-Kubra رضی اللہ عنہا when she was 40 years old and a widow. Her proposal was accepted after consulting with his uncle Abu Talib.

11) In the thirtieth year of his birth he passed a miraculous judgment about affixing the Black Stone on the Khana-e-Kaba.

12) From the age of 35 to 40, he spent in seclusion in Mount Hira. During this meditative worship he refreshed and reflected upon the inner wisdom of the Realm of Light *(Alam-e-Nur)* and the Realm of the Physical *(Alam-e-A'mr)*.

13) On the first day of his 41st year of birth, he proclaimed his Prophethood after receiving the first revelation from Allah ﷻ through Archangel Jibra'il علیہ السلام. From this time, revelations began to come upon him and the status of the Prophet Muhammad ﷺ began to progress day-by-day.

14) The honorable Khadijatul-Kubra رضی اللہ عنہا, Zaid ibn Haritha رضی اللہ عنہ, Ali al-Murtada رضی اللہ عنہ (with the permission of his father Abu Talib), and Abu Bakr Siddiq رضی اللہ عنہ embraced Islam.

15) For the next 13 years, the preaching of Islam continued in Makkah Mukarrama.

16) Preaching in secret continued for 3 years.

17) In the fourth year, as Islam began to spread and progress, the doors of tribulations also opened wide.

18) In the fifth year during the month of Rajab, commands of individual migration were issued. The honorable Uthman رضی اللہ عنہ and his wife Ruqayyah رضی اللہ عنہا (daughter of the Prophet ﷺ) migrated to Habsha (Abyssinia).

19) In the sixth year, first the honorable Ameer Hamza رضی اللہ عنہ embraced Islam. Three days later, the honorable Umar Ibn-ul-Khattab رضی اللہ عنہ receiving guidance from the holy Qur'an, submitted to Islam.

20) From the seventh year, the next 3 years, were spent in Sha'b Abi Talib. During this period the life of Muslims became restricted and all kinds of persecutory methods were applied, and absolute boycott was instituted with great fanfare. The boycott ended in the tenth year.

21) In the tenth year, his uncle Abu Talib and beloved wife Khadijatul-Kubra رضی اللہ عنہا passed away, and the treacherous event of Ta'if took place.

22) In the eleventh year, a group of people from Yathrib embraced Islam. They then came to the Prophet inviting him to migrate to Yathrib.

23) In the twelfth year (at the age of 52) the Prophet ascended to the Heavens, known as the *Isra wal Mi'raj* (Heavenly Ascension). This is when Allah ﷻ gave the gift of the five salah to him for the Muslim Ummah.

24) In this same year, on the night of Friday, the 27th of Safar al Muzaffar, with the permission of Allah, he migrated with Abu Bakr Siddiq رضی اللہ عنہ to Yathrib, which was later renamed, Madinat-un-Nabi, City of the Prophet ﷺ.

The Prophet of Mercy ﷺ's time and life in Madina Munawwarah.

- **1 AH**: On Monday, the first of Rabi al-Awwal, the honorable Prophet stepped out of the Cave Thawr and on the eighth of Rabi al-Awwal arrived in Quba. He stayed in Quba for 14 days, then left for Madina Munawwarah. Thereafter he laid the foundation of the Masjid-e-Nabwi.
- **2 AH**: The *adhan* (call for five daily salah) was established. The Ka'ba (House of Allah) became the *qibla* (direction of prayer) for Muslims, and fasting in the month of Ramadan became an obligation. It was in these holy days the Quraish attacked with a force of 1020. The Prophet ﷺ with a force of 313 came to defend themselves and became victorious. Abu Jahal, the staunchest enemy of the holy Prophet, was killed in the Battle of Badr.
- **3 AH**: *Zakah* (almsgiving) became an obligation on able Muslims. The Battle of Uhud took place in the month of Shawwal. The martyr of martyrs, the honorable Ameer Hamza رضی اللہ عنہ, an uncle of the Prophet ﷺ, was martyred.
- **4 AH**: Consumption of alcohol became prohibited (*haram*).

- **5 AH**: The Qur'anic command for women to put on hijaab was revealed. The Battle of the Trench was fought.
- **6 AH**: The Treaty of Hudaibiyah was signed and invitations to embrace Islam were sent to emperors/kings.
- **7 AH**: The Battle of Khyber was won.
- **8 AH**: In the month of Ramadan the victory over Makkah took place; general amnesty was announced, thereafter the Battle of Hunain was won. Khalid bin Waleed, Uthman bin Abu Talha and Umro bin al-aas came to Madina Munawwarah to embrace Islam, even Akrama, son of Abu Jahal embraced Islam.
- **9 AH**: The Battle of Tabuk took place in the month of Rajab, Hajj became an obligation, the honorable Abu Bakr Siddiq رضي الله عنه was named the leader of the pilgrims and sent to Makkah, behind them the honorable Ali al-Murtada رضي الله عنه was sent with the Verses of Surah Taubah to be recited during the sermon. The king of the tribe of Hameer embraced Islam.
- **10 AH**: The illustrious and blessed Prophet ﷺ along with 144,000 Sahabas fulfilled the obligation of hajj, and after reminding all the fundamentals of Islam said farewell to the Ummah.

Important Notes

- Between the second and ninth Islamic year, a total of 81 battles/ wars were fought.
- A total of 1018 people were killed, averaging only 12.5 people per combat.
- The beloved Prophet lived for 63 years, 4 days (22,330 days) and 6 hours in the physical realm. He passed away to the realm of Barzakh on the 12th Rabi-ul-Awwal in 11 AH.
- He lived for 53 years in Makkah Mukarramah and 10 years in Madina Munawwarah and is now resting in the Court of the Honorable A'isha Siddiqa رضي الله عنها.
- No one became the imam for the Salah of Janaza. Instead the Sahaba entered his abode in groups of 10 and recited *durood*.
- Rasullullah ﷺ said "*Mun zara qabri faqad ra'ani, wa mun ra'ani faqad ra'al-Haqq"* (Anyone who sees my grave sees me; and anyone who sees me, sees Allah).

The Title of 'Ahmed', 'Muhammad ﷺ' and 'Mahmud'

In the heavens and in the previous authentic Books and Scriptures that Allah sent upon the prophets, Allah refers to the Prophet Muhammad as Ahmed, the one who does much praise. But who did he praise? He praised and glorified Allah. His nur praised Him for thousands of years being in very close proximity to Him.[23] This makes him the greatest one to praise Allah because he was created thousands of years before anything and anyone. Even if we calculate and include the praises of each and every creature it would not come close to how much Muhammad ﷺ praised Allah. This is why Allah calls him Ahmed (ﷺ).[24]

Upon being born into this world, he was named Muhammad ﷺ, meaning "the praised one". Who praised him? He was praised and honored by Allah, His angels, His prophets, and ultimately by those followers who believe in him. It is revealed in the Qur'an:

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝٤

"And We have exalted your remembrance for you." [25]

It is also revealed:

إِنَّ اللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى النَّبِيِّ

"Without a doubt, Allah and all of His angels perpetually send salutations upon the Prophet…" [26]

The Prophet Muhammad ﷺ is also known as 'Mahmud'. This is because above and beyond the heavens, there is a sacred station known as, Maqam-e-Mahmud. This is where Allah ﷻ will bring His beloved

[23] Seerah Halbi
[24] Anwar-e-Muhammadiah, Mawahib Ludnia
[25] Al-Qur'an 94:4
[26] Ibid, 33:56

Prophet Muhammad ﷺ to. It is believed that the Prophet will abide there once the accountability of the Day of Judgment is completed.[27]

No matter how much we praise our beloved Prophet Muhammad ﷺ, we can never praise him enough, because our collective praise in the form of durood, *salam* and *dhikr*, can never equal the salutation sent by just one angel, let alone all the others. And the kind of *durood* Allah sends upon His beloved Prophet ﷺ must be the most excellent in quality and in number. Therefore, Muhammad ﷺ is the most praised one, after Allah. All praise and glory is due to Allah, and we cannot thank Him enough for making us a member of the Community of His most praised Prophet ﷺ. By simply uttering 'Muhammad' (ﷺ), one praises him.

Millions of Muslims upon saying or hearing the name of the Prophet ﷺ, they bring their thumbnails together, kiss them and rub on their eyes. This act expresses the love for him. This, in fact, is the sunnah of the Prophet Adam عليه السلام. He did the same when the name 'Muhammad' appeared on his thumbnails. Also the Companions of the Prophet, especially, Abu Bakr Siddiq رضي الله عنه, practiced this gesture.[28]

Some non-Ahle-Sunnah wa Jama'ah have difficulty understanding this gesture of expressing love and respect for the Prophet ﷺ. Their arguments against this gesture are baseless because loving and revering the Prophet ﷺ is commanded throughout the holy Qur'an.

Durood and Salam upon the Prophet Muhammad ﷺ

Some object that when Allah ﷻ has already given him such an exalted status and perpetually sends *durood* upon him,[29] then why is there the need for us to send upon him *durood* (praises) and *salam* (salutations)? The simple answer for this is that sending *durood* and *salam* upon the Prophet ﷺ is a direct command revealed in the

[27] Ibn Majah, Tibrani, Qazi Ismail
[28] Mojiz Numa Seerat
[29] Al-Qur'an 33:56

Qur'an to the believers.[30] Whether or not we are sending *durood* and *salam* Allah ﷻ is continuously raising his status for him.[31] This is the simplest and indisputable way of expressing our love for him. There are a number of ahadith in which it is narrated that when someone send *durood* and *salam* on Prophet Muhammad ﷺ, he hears it himself and/or an angel conveys them to him. He also said that when someone sends one *durood* on me, Allah ﷻ sends 10 blessings, forgives 10 sins and elevates that person's status ten-fold.[32]

Why is it Necessary to Love the Prophet Muhammad ﷺ?

The members of the Ahle-Sunnah wa Jama'a, commonly called the true Sunnis, are the ones who besides fulfilling all of the obligatory acts in Islam, send *durood* and *salam* upon the Prophet, kiss their thumbnails and rub on their eyes upon saying and hearing the name Muhammad ﷺ, refer to the Prophet as *"Ya Rasullullah"*, *"Ya Habiballah"*, *"Ya NabiAllah"* etc., and celebrate his birth day, Milad un-Nabi ﷺ. These and many other practices are approved by the Qur'an, Sunnah and *ijma* (consensus of the righteous scholars of the Muslim Ummah).

Allah reveals to the Prophet ﷺ in the holy Qur'an:

> Declare that "If you befriend Allah, then follow behind me. Allah will befriend you and will forgive your sins." And Allah is All-Forgiving, Ever-Merciful. • [33]

Those who truly follow *Sayyidina* Muhammad ﷺ become beloved to Allah ﷻ, but no one can truly follow the Prophet ﷺ without first having love for him in their hearts. True following is not possible without love. Love the Prophet ﷺ and Allah ﷻ will love you. Regarding the love of Rasullullah ﷺ, also see verse 24 of Sura at-Taubah.

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[30] Al-Qur'an 33:56
[31] Ibid, 94:4
[32] Sunan dar-Qitni wa Behiqi
[33] Al-Qur'an 3:31

Throughout human history kings have required absolute obedience from their subjects, but not love. Our true Lord and Sovereign, Allah ﷻ, not only requires us to be obedient but requires us to love too. Without love, true following (*ittibah*) and obedience (*ita'at*) cannot be achieved, and without *ittibah* and *ita'at*, ultimate success is not possible. The Prophet said, "Your faith cannot be perfected until I am more beloved to you than your self, your father, your sons, and all other people."[34]

Love is the greatest ingredient of faith. Allah ﷻ and the Prophet ﷺ do love us but are not in need of our love. It is we who are in need of their love because first, we are in need of protection from evil and secondly, we need to have a successful end. Our unconditional love for Rasullullah ﷺ helps us reach perfection in our *iman* (faith). The true love of Rasullullah ﷺ turns us into a good, practicing Muslim. It further makes it easy to follow the Sunnah of the Prophet ﷺ and replicate his qualities and manners. His love:

- Makes it easy for us to spend in the Way of Allah
- Gives us the strength to sacrifice in the Way of Allah ﷻ
- Urges us to constantly follow his Sunnah: be kind and just, forgiving, humble, and pious.
- Allows us to distinguish between right and wrong, halal and haram, and act accordingly
- Makes us love humanity which paves the way for a sharing and a caring society. This was clearly witnessed when Muslims migrated to Madina. They were welcomed as brothers and sisters and everything was divided in half among them. Never had this world seen such a show of brotherhood and compassion.

After all it was the love of the Prophet ﷺ that honorable Abu Bakr Siddiq رضي الله عنه brought his entire wealth to donate for the sake of Islam. Allah did not obligate him to do that but he did it out of the love for Allah, for Rasullullah ﷺ and for Islam that made it easy for him to give everything in the Way of Allah.

[34] Hadith-e-Mohabbat, Mishkat Sharif

Think about the pain and suffering the honorable Bilal ﷺ endured after embracing Islam, and yet he always desired to remain in the presence of the Prophet ﷺ. The Prophet's love was his sustenance.

Ask the Companions of the Rasullullah ﷺ why they sacrificed their friendships, their family and business relationships with their closest kin and friends. They would certainly say that it was in the love of Rasullullah ﷺ.

You will be amazed to learn that some Sahaba migrated from Makkah with their families leaving behind their homes, wealth and other belongings, instead of their faith and commitment to Hazrat Muhammad ﷺ. Ask them what their religion is and they will reply without hesitation, "The love of Rasullullah ﷺ." They knew that without his love, they could not perfect their *iman*, succeed in the Hereafter, or become beloved to Allah ﷻ.

During times of peace they never wished to be separated from him even for a moment. In times of war, they affirmed their allegiance and said, "O our beloved Prophet! We are not like the Jews who said to Musa, 'you and your Lord go and fight with the enemy. We will not.'[35] Ya Rasullullah ﷺ, we will sacrifice our lives and everything we have for you and for your success."

They loved him so much that they never let a drop of water fall on the ground when he made wudu. For blessings, they even kept his holy hair with them at all times. They made sure never to walk ahead of him or talk loudly in his presence. They always sat humbly with utmost reverence when in his company. They never called him by his name, Muhammad, and always referred to him as 'Ya Rasullullah ﷺ', 'Ya Habiballah ﷺ' and/or 'Ya Nabiallah ﷺ'.

One day Hazrat Rabi'a رضی اللہ عنہا was pouring water for the Prophet to make *wudu* for the Fajr Salah and the Prophet said, "O Rabi'a, ask!" Rabi'a said, "I wish to be in your company in Heaven." The Prophet said, "Ask for more." Rabi'a replied, "For me, this is enough." Is this not enough proof of their love for him?

[35] Al-Qur'an 5:24

When the love of the Prophet was so deeply desired by the Sahaba ﷺ and when his love is required to perfect our *iman*, then what more proof do we need to love him. His love makes us a virtuous and pious Muslim, and ultimately successful. This is exactly what Shaytan does not want. The love of the Prophet ﷺ goes against the Shaytani agenda, philosophy and mission.

Through his followers, from amongst the jinns and humans, Shaytan continues to misguide Muslims and deviates them from the *Sirate Mustaqim* (the Straight Path), the path of the Ahle-Sunnah wa Jama'a, which is the path of the holy Prophet ﷺ and the path of his Companions. Shaytan and his followers misguide Muslims through incorrect and distorted definitions of *shirk* (polytheism) and *bida'* (innovation) and through insincere, unqualified and misleading translations of the holy Qur'an.

In the name of preaching Islam and protecting Muslims from committing *shirk* and *bida'*, they attempt to separate us from the holy Prophet ﷺ and from the holy Qur'an. O Muslims! Please pay attention to their speeches, writings, Qur'anic translations, and you will find discrepancies, contradictions, and repetition after repetition of *shirk* and *bida'*. They have made it their mission not to talk about anything else.

In the name of serving Islam and Muslims through the distribution of free beautifully bound books, volumes upon volumes of translations of the holy Qur'an, in every language, through other literature, through building beautiful mosques and institutions of learning, their purpose is to eject the Prophet ﷺ's love from the hearts of millions of Muslims.

This is the time for Muslims to save their iman and Islam from degradation, and take the real message of Islam to all corners of the world, and defeat the Shaytan and his disgraceful purpose.

Celebrating Milad un-Nabi ﷺ

On the twelfth day of Rabi ul-Awwal, Muslims throughout the world celebrate the birth of the Prophet Muhammad ﷺ. We celebrate his birth to be grateful to Allah ﷻ, to remember his lifelong sacrifices, to commemorate his achievements, to praise his unique character, to express gratitude and love.

Annually, Muslims re-live the day of his birth and use this occasion to learn, teach and promote his Sunnah. The Muslim Ummah unites in happiness and earns the blessings of sending *durood* and *salam* upon this great mercy of Allah ﷻ.

Allah ﷻ reveals:

> However, without a doubt Allah did a favor to the Faithful Ones by sending them a Rasul, from among them, who recites to them Allah's verses, and cleanses them, and teaches them the Book and Wisdom; otherwise these people primarily were manifestly astray.[36]

Allah ﷻ has given us countless bounties and does not refer to them as favors, but He calls the sending of Prophet Muhammad ﷺ His favor on the believers. Should we be not celebrating and thanking Allah ﷻ for this favor he has bestowed upon us? We most certainly should! This is primarily the purpose of celebrating Milad-un-Nabi ﷺ.

Rasullullah ﷺ recited Allah ﷻ's Verses to us, taught us their meaning and became a living example for us to emulate. He cleanses our hearts so we could become virtuous and reflect divine qualities through our thoughts and actions. He taught us the Book (holy Qur'an) and Wisdom, so we can live according to Islam here and by following the *Sirate Mustaqim* prepare for ultimate success in the Hereafter. Is this not all reason enough to celebrate the coming of the Prophet Muhammad ﷺ? It most certainly is.

Allah ﷻ further reveals regarding the Prophet ﷺ:

> And We have not sent you except as a mercy to all the worlds. • [37]

This verse clearly states that Allah has made our Prophet a mercy for all mankind. Since he is merciful and we are in need of mercy, we

[36] Al-Qur'an 3:164
[37] Ibid, 21:107

remember and relate to him. And this is precisely what Muslims do during this joyous celebration.

Moreover, Allah ﷻ reveals:

> Without a doubt, Allah and all of His angels perpetually send salutations upon the Prophet. O Faithful Ones! You, too, send salutations upon him and greetings of peace abundantly. • [38]

In this verse is a direct command for the believers to send *durood* and *salam* upon the holy Prophet ﷺ. Sending *durood* and *salam* is a major part of the Milad-un-Nabi celebration.

According to a hadith, the Prophet ﷺ said, "Allah is the Provider and I am the distributor."[39] This hadith states that whatever Allah ﷻ gives, Rasullullah ﷺ distributes it. Allah ﷻ is *Rabbil A'lamin* (Lord of all the Worlds) and the Prophet ﷺ is *Rehmatal lil A'lamin* (Mercy for all the Worlds). So whenever we are in need of something, our first contact should be the distributor. This is why we make Rasullullah ﷺ the *waseela* (way) when asking for something from Allah ﷻ. It is a common practice for Muslims to recite *durood* before and after supplicating to Allah ﷻ. Since Allah ﷻ does not reject *durood* on His Prophet ﷺ, thereby the supplications are also accepted. This is yet another purpose of celebrating Milad-un-Nabi ﷺ: Praise the Prophet ﷺ, receive the pleasure of Allah ﷻ and have your prayers accepted.

In another hadith, the Prophet ﷺ said "I am the leader of the children of Adam, and this does not make me arrogant."[40] By celebrating Milad-un-Nabi ﷺ, we express gratitude and pledge loyalty to the Prophet Muhammad ﷺ, our leader.

About 560 years before the birth of the Prophet ﷺ, a man by the name of Ka'b bin Luwi bin Ghalib heard about the Prophet from the People of the Book. In his sermons, he talked about the attributes and qualities of this coming prophet. He often recited this couplet, "When people will have become ignorant and backwards, a trustworthy prophet, about whom the previous Books have mentioned, will

[38] Al-Qur'an 33:56
[39] Shawahid-un-Nabuwat
[40] Ibid

arrive."[41] When someone, without even knowing the Prophet, praises him and recites his *naat*, then I believe we are more obligated to do the same considering the knowledge we have about the Prophet ﷺ.

What else is a better occasion than the Milad celebration to praise the beloved Prophet ﷺ through speeches, recitations of *qasidas* and *naats*. The above-mentioned and many other Qur'anic verses, *ahadith* and historical accounts make it abundantly clear that any act of praising and honoring the holy Prophet ﷺ does not amount to *shirk* and/or *bida'*. Our celebration is nothing new; in fact, it has been in practice even before the time of the Prophet ﷺ.

Our belief in him is exactly the status allotted to him in the Qur'an and ahadith. We have not lost our mind in our love for him and certainly our practices show that we have not. Those who define these practices as *shirk* and *bida'* are wearing glasses with the lenses of *shirk* and *bida'*. Whatever they see looks like *shirk* and *bida'* to them; thus, they are the ones who have gone astray.

May Allah save us from these mischief makers and keep us in the service of our beloved Prophet Muhammad ﷺ and his religion. Now allow me to bring your attention to some of the Prophet ﷺ's miracles that prove his exalted status.

Miracles of the Prophet ﷺ

In this section I have included a brief list of the Prophet ﷺ's miracles that prove his exalted status. Anyone who doubts these miracles only shows his/her own state of faith and lack of love for the blessed Prophet ﷺ. Love with *ikhlas* (sincerity) is the yardstick by which our deeds will be measured on the Day of Judgment. If these miracles do not increase the love for the Prophet, then what can?

- Upon the birth of the blessed Prophet ﷺ, his mother, Hazrat Amina رضی اللہ عنہا saw many illuminating lights that lit up the entire world. She saw many celestial beings who prepared her to

[41] Shawahid-un-Nabuwat

deliver him. She heard voices and saw signs proving to her and those present at her side that he was a blessed one. As the Prophet ﷺ's Aunt Safiya wished to give him a bath, she heard a voice saying, "Do not bother, We have sent Our beloved completely pure and clean, free of any blemishes." He was born naturally circumcised. On his back was the 'Seal' of Prophet-hood and between the shoulders was inscribed the Kalimah Tayyibah.[42]

- As he entered the world, the celestial beings wrapped him in a cloth that was whiter than milk and softer than silk. The first thing he did was that he prostrated before Allah ﷻ and prayed for the salvation of his ummah. As he raised his head from prostrating, he clearly and audibly said, "There is no god except Allah, **I am** the Messenger of Allah."[43]
- At the moment of his birth, the fire-worshippers' fire burning for thousands of years in Persia extinguished all of a sudden, and the 14 stone arches of the Roman Emperor broke and fell, and the idols affixed inside the holy Kaba, fell on their faces, and every major centers of the world saw unusual things happening. The learned people among them told their leaders that the long-awaited Prophet of Allah had arrived.[44]
- The Jewish rabbis confirmed his prophethood.[45]
- It was the custom of the Arabs to hire women to nurse their newborn. As women made their way to Makkah, Hazrat Halima riding upon her weak donkey arrived last. By the time she arrived, all the newborns were taken. She was very depressed, but she heard that an orphan had not been taken. She visited the house and the honorable Abdul Mutallib said, "My grandchild will bring many blessings to your household, but he is fatherless. Halima asked her husband who happily gave her permission. As she lifted him she miraculously became strong and her breasts filled with milk. Upon her return, she and her donkey were the fastest, leaving behind all the other riders. They asked her, "Oh Halima, what had made

[42] Shawahid-un-Nabuwwat
[43] Ibid
[44] Ibid
[45] Khair-ul-Bashar

you so fast." She said, "I have a blessed child with me. He is the most blessed gift I have ever been given."[46]

- Many people witnessed many miracles during his childhood and youth. Four times in his lifetime, the Angel Jibra'il, opened his chest and took his heart out to wash it with the holy zamzam and other heavenly waters.[47]
- The Prophet ﷺ's sweat had a scent of musk that everyone came to recognize. Whenever anyone came across this scent they knew that the Prophet ﷺ had just gone past them.
- Whenever he walked on soft ground there was no sign of his footstep but when he stepped on a rock, it would become soft under his feet and an imprint of his footstep would become engraved in it. Even to this day there are many such imprints. One of them is in the Topkapi Museum in Istanbul, Turkey.
- According to Ma'az رضي الله عنه, once on a journey with his Sahaba, the Prophet came across a waterfall that barely had any water flowing. After some Sahaba collected some water, the Prophet washed his holy face and hands with it and threw the rest of the water over the fall, suddenly water gushed out like a spring. All the Sahaba washed and drank from it.
- Hazrat Anas رضي الله عنه invited some Sahaba for food. The tablecloth was unclean. He threw it in the burning oven and when he took it out, it was milky white. The Sahaba inquired, "What is the wisdom behind that?" He said, "This piece of cloth belonged to the Prophet ﷺ, who wiped his face with it." I threw it in the fire to clean it, because I believe that anything that comes in physical contact with the Prophet ﷺ cannot be burned. Thus, fire has never burned this cloth.
- Once Hazrat Aisha رضی اللہ عنہا requested the Prophet ﷺ to place dough in the *tandoor* (oven), so bread-making could become your sunnah. He did it, but the dough came out uncooked. He said, since it was touched by me, the fire cannot affect it.
- The Prophet ﷺ did not have a shadow, whether in the sun-light or in the moonlight, and never had a fly sit on his body.[48]

[46] Khair-ul-Bashar
[47] Bayhiqi
[48] Shifa Sharif

- Once the Prophet ﷺ was standing on top of Mt. Hira with Abu Bakr ؓ, Umar Farooq ؓ, Uthman-e-Ghani ؓ, Talha ؓ and Zubayr ؓ and it started to shake. The Prophet said to it, "Be calm, do you not know that with me are Siddiq and Shaheed."[49]
- Allah, the Lord of the Worlds said to His Prophet, "O Muhammad, I swear by my Dignity and Majesty that whoever is named Muhammad after you, I will never send them to the Hellfire." This is also true for the name Ahmed.[50] The *munafiqin* (hypocrites) are excluded from this reward.
- The earth used to instantly swallow the stool of the Prophet ﷺ. His waste smelt like roses and other fragrances. The Prophet ﷺ said, "The bodies of the prophets are like the bodies of heavenly beings, whatever comes out of their bodies the earth swallows it. Our excrements, urine and sweat are full of fragrance."[51]
- One day the Prophet ﷺ told the honorable Ali ؓ to have a ring engraved with 'Muhammad bin Abdullah'. Ali went to the engraver and told him the same. The engraver engraved accordingly, but by the command of Allah it changed to 'Muhammad Rasullullah'. Ali said to the engraver, "I had asked you to engrave, 'Muhammad bin Abdullah.' He said, "I did, I do not know how it changed." Ali brought it back to the Prophet and told him everything. The Prophet ﷺ smiled.[52]
- Ibn Asakar has narrated from the honorable Ali that, "I saw the Prophet holding one of his hair in his hand saying, "Whoever disrespects even one of my hair, Heaven will be forbidden to him."[53]
- One day a woman came to the Prophet complaining about her husband. The Prophet said, "Do you think he is bad?" She said, "Yes." He told both of them to bring their heads close to him. The Prophet held both of their heads together and placed them on his blessed forehead. After that they both began to

[49] Shawahid-un-Nabuwa
[50] Dalail-un-Nabuwat
[51] Khairul Bashar
[52] Ibid
[53] Ibn Asakar

love each other and could not bear each other's separation even for a moment.

- The honorable A'isha رضی اللہ عنہا said, "I brought a shield to the Prophet ﷺ upon which there was a picture of an eagle. He placed his palm over it and when he removed it, Allah had erased the picture of the eagle from it."[54]
- It is narrated from Behiqi and Abu Na'eem who heard from Musa bin Uqba bin Shahaab Zuhri who heard from Ur'wah bin Zuhri that the Prophet took a handful of pebbles and casted them at the faces of the idolaters that shot right into their eyes. Their faces turned over and they could not see or do anything, in fact, they became helpless. It was at this occasion that Allah revealed the Verse, "O My beloved! You did not cast, when you did cast, but it was Allah Who casted."[55] Allah called the act of the Prophet ﷺ as His own act.

Certainly the miracles included above are but a very short list that some Muslims may have no knowledge of, but there is no doubt in that the honorable Prophet ﷺ's life is full of miracles. The revelation of the holy Qur'an upon him is one of his greatest miracles. The following are some of his widely-known miracles.

- Upon the conditional request of a group of non-believers, the Prophet ﷺ split the moon in half by pointing towards it with his finger and then joined it.
- Similarly, at the request of someone who wished to embrace Islam, the Prophet ﷺ called upon a tree which uprooted itself and came towards him, and then returned back to where it was.
- Abu Jahal once came to the Prophet ﷺ with pebbles hidden in his fist and asked him what do I have in my hand. Miraculously, the pebbles began reciting the Kalimah Shahadah. Abu Jahal immediately threw away those pebbles.
- Upon the Prophet ﷺ's blessing, at the home of Hazrat Jabir رضی اللہ عنہ, the small amount of food became sufficient for hundreds.

[54] Khasais-e-Kubra
[55] Al-Qur'an 8:17

- During a battle, Muslims ran out of water. The Prophet ﷺ dipped his finger in a bowl of water, and water gushed out.
- On many occasions, people witnessed stone idols bowing to the Prophet ﷺ and proclaiming him to be Allah's Messenger.
- Once, Makkans were suffering from a famine when people gathered around the house of Abu Talib and asked him to pray for rain. He took the young Muhammad ﷺ and stood him next to the wall of the Ka'ba and prayed for rain. The honorable Muhammad ﷺ raised his index finger towards the heavens and said a few words. Hundreds of people witnessed that there was no trace of clouds and suddenly clouds covered the entire region and rained heavily.
- A camel complained that his owner starves and mistreats him. The Prophet ﷺ called its owner and reprimanded him.
- The udders of an old and sick goat of Umme Ma'bad became full with milk as the Prophet ﷺ milked it.
- During a battle, Hazrat Qatada's eye was injured and hung from its socket. The Prophet ﷺ placed it back into his socket and according to Qatada رضي الله عنه, it was even better than before.
- The Sahaba once complained to the Prophet ﷺ about the well-water being salty. The Prophet ﷺ added his saliva to the water and it became sweet.

The Seal of Prophethood

The beloved Prophet Muhammad ﷺ is the Seal of Prophethood, meaning that he is the final prophet and there is no prophet to come after him. Allah ﷻ reveals in the holy Qur'an:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ
وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝٤٠

Muhammad is not the father of any man among you, but the Messenger of Allah and among all the prophets [the Prophet] of the final era. And Allah is aware of each one. [al-Qur'an 33:40]

According to a hadith, the Prophet ﷺ informed his *ummah* that "Until the Day of Judgment, many individuals will falsely claim to be a prophet and messenger of Allah, but there is to be no prophet after me." Since Allah's guidance to mankind was completed and perfected with the teachings and coming of the Prophet Muhammad ﷺ, the need for another prophet was thereby eliminated. Moreover, whoever claims to be a 'prophet' or 'messenger' of Allah, in any sense of the words, has stepped out of the bounds of Islam. A point of technicality here is that even demanding any proof of prophethood from a false claimant amounts to *kufr*, because there is not even the slightest chance for any prophet/messenger to come after Muhammad ﷺ.

Nearly a century ago, the founder of Darul Uloom Deoband, Qasim Nanotavi, reinterpreted the above-mentioned Qur'anic verse in his book *Tahzir-un-Naas*, and introduced a false/contradictory meaning of *khataman nabiyyeen* which provided an imaginary place for a new prophet. He deviated from the *ijma* (consensus) of the Muslim ummah and employed his own judgment in complete contradiction to the holy Qur'an. For this and many other reasons, Mirza Ghulam Qadyani proclaimed prophethood and created *fitna* (mischief). *Alhumdulillah*, the *ummah* of the beloved Prophet Muhammad ﷺ has overcome this *fitna* and Qadyanis are recognized as non-Muslims because of their belief that Mirza Ghulam is/was a prophet.

Alhamdulillah, the entire Muslim Ummah is united in the belief that there is no prophet/messenger to come after Prophet Muhammad ﷺ and he is the Seal of Prophethood. This is an essential part of the fundamental Islamic doctrine. It has been made clear that anyone who does not believe or doubts the finality of the Prophet ﷺ, is not a Muslim. May Allah ﷻ protect us from the mischief makers and their mischief—Ameen!

Conclusion

At this point I can, in truth, say that Allah created the nur of Muhammad ﷺ and kept it within His personal Realm of Nur or Realm of His own Being. Muhammad ﷺ, the Prophet-to-be, remained there praising and glorifying his Creator for many, many years before Allah began to create—with his nur—other creations, and then finally created Adam عليه السلام, the first human being and the first prophet of Allah.

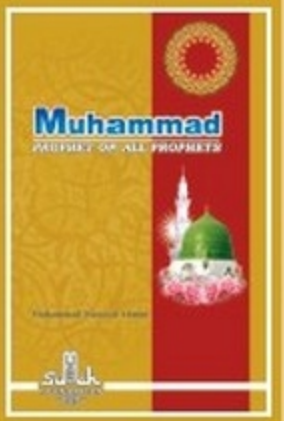
Understanding what we have learned so far from this brief introduction about the Prophet ﷺ, love and absolute obedience to him becomes our greatest obligation and need. We require his intercession on our behalf on the Day of Judgment. Therefore, in order for us to be counted—in the court of Allah—as his follower and obedient servant, we must emulate his sunnah, to the best of our ability.

Allah is pleased with those of His servants who follow the Prophet in every move. When those Muslims who sit as the Prophet sat, who drink as the Prophet drank, who talk as the Prophet talked, who dress as the Prophet dressed, who are patient at every adversity as the Prophet was patient, who transact business as the Prophet transacted business, who preach as the Prophet preached, who is benevolent to his neighbor as the Prophet was benevolent to his neighbors, etc.

Our life should reflect his qualities. It is now our turn, Allah سبحانه وتعالى has done a great favor to humanity by sending His beloved Prophet ﷺ for our guidance.

May Allah سبحانه وتعالى send abundant durood on him according to his exalted status and may He increase his love in our hearts, and through his *waseela* bring us success in this world and in the Final World. Ameen!

1st Rabi-al-Awwal 1434 AH



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